Ducks to the golden fool: All is oblique ;
There's nothing level in our cursed
natures, But direct villainy. Therefore,
be abhorr'd All feasts, societies, and
throngs of men! His semblance, yea,
himself, Timon disdains: Destruction fang
mankind[1]!—Earth, yield me roots!

[Digging.

Who seeks for better of thee, sauce his
palate With thy most operant poison!
What is here ? Gold ? yellow, glittering,
precious gold ? No, gods, I am no idle
votarist[2]. Roots, you clear heavens[3]!
Thus much of this, will make black,
white ; foul,
fair; Wrong, right; base, noble;
old, young; coward,
valiant. Ha, you gods ! why
this ? What this, you gods ?
Why this Will lug your priests
and servants from your sides[4];

" Who can come in, and say, that I mean
her,
"When such a one as she, such is her
neighbour? "

M ALONE.

9 — for every GRIZE of fortune —] *Grize* for *step,* or *degree.*

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POPE. See vol. xi. p. 4-38, n. 8. MALONE.

1 — PANG mankind!] i. e. seize, gripe. This verb is used by Decker in his Match Me at London, 1631:

"------bite any catchpole thatjfangs for you.'*
STEEVENS.

2 —no idle votarist.] No insincere or inconstant supplicant., *Gold* will not serve me instead of *roots.* JOHNSON.

3 -r-yoii CLEA.R HEAVENS !] This may mean either ye *cloud less skies,* or *ye deities exempt from guilt.* Shakspeare mentions the *clearest gods* in King Lear; and in Acolastus, a comedy,,] 54?0, a stranger is thus addressed : " Good stranger or alyen, *clere,* gest," &c. Again, in The Rape of Lucrece :

" Than Collatine again by Lucrece[1] side, <c
In his *dear* bed might have reposed still." i. e. his *uncontaminated* bed. STEEVENS.
See p. 327, n. 2. MALONE,

4----------Why this
Will lug your priests and servants from your sides:] Aristophanes, in his Plutus, Act V. Sc. II. makes the priest of Jupiter^ desert his service to live with Plutus. WARBURTQN.